/656 cont./

585 and spend the night at the place where the celebration /657/ took place (38). Here the people of the neighborhood again assemble

38. Bove (e):158, and Wieghardt:41 as well, maintain: "If the bridegroom does not wish to forgo forever the enjoyment of eating guanaco and seal meat, he must cleanse himself on the morning after the wedding by bathing in the water of the sea... These baths are without doubt the cause of many sicknesses to which the young people of Tierra del Fuego are subjected, but they are regarded as necessary to replace the lost strength." When I asked my informants whether a bridegroom was obliged to take a bath, they could not keep from laughing, they found it so preposterous. It is almost childish to attribute "many sicknesses" to this alleged custom. Whenever someone has washed himself in the sea, he immediately hastens to the fire.

• [783]

in the days that follow, until the supply of meat is gone, the joyful mood has abated, and the long sojourn at the same place becomes boring. Meanwhile the bride often hastens to the hut of her mother where the two outdo each other in expressions of mutual affection, for soon the hour of parting will come. Each time [302] the mother carefully paints her daughter with the three horizontal lines, in order that she will be pleasing to her young husband and he will learn to love her. Many of the male guests give the bridegroom their good wishes and occasionally drop a warning word. The principals themselves are silent and are quite content in their own happiness. When all the wedding guests have dispersed and gone their separate ways, the newlyweds, who have meanwhile acquired their own canoe, also leave the place. They begin their independent life, free of their parents, and this is encouraged by very special rules applicable to parents-in-law and children-in-law.

585 177 A new family has now been established. The public regards this event as so significant that they feel the necessity of surrounding it with legal formality (39). The modern confusion brought

39. Once Bridges (e):332, too, apparently lets his understanding of this come through:

/707 cont./

immediate surroundings are quiet; small children are either sent far away or held in check; finally, all the dogs are forcibly kept silent.

From the day of delivery both parents (p. 495) must very conscientiously observe the regulations familiar to everyone. The mother refrains from taking any kind of nourishment for the entire day. This assures her of a good delivery and the future well-being of her child. For his part, the man may neither fell heavy wooden beams in the forest nor kill large game animals. He may neither break open the bones of birds to get out the marrow nor crush the shell of the sea urchin. In case he should fell decayed trees or split wood, his child would have an open wound on its breast. If he should break apart the wing bones of birds, the arms of his child would also break; if he should pluck out the feathers of a bird, his child would soon lose its hair. On the day of the birth he is just as restricted in his choice of foods as his wife is on this and the following days. She is permitted to eat again on the day after her confinement, but at first by no means everything. She limits herself to fish, as well as ć-uf (Mytilus chilensis), kecójin (Mytilus edulis), and amíaku (Fissurella). She is not permitted the many other lower sea animals. These mussels must come from "good" places [in the magical sense], in other words, not from places where one suspects the lakúma /water spirit/ might be nor from places where there are many cormorants and sea lions. It seems to me that the magical fear comes from the fact that these animals do not play a favorable role in mythology. A single species of duck, namely, Mareca sibilatrix, also belongs to the "good" thi[illegible] On the other hand, the meat of the sea duck, déska (Tachy[illegible]achonicus), is forbidden. When things to be eaten are unavailable or not present in sufficient quantities, the yékamuš /shaman/ must help out. Stretching out both hands, he gathers up the "bad and harmful," /708/ holds it for a moment on his open palms and, with a strong puff of air from his mouth and a softly uttered "ft," blows it away. Now the food has been freed of everything "dangerous" and is no longer harmful.

Directly after the child has been separated from its mother, the woman who has been the midwife goes out of the hut and sends a message to the father by anyone who is available that a boy or a

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781 Finally there are a few superstitious ideas of a different nature. Nelly assured me: "If half-grown children run away from their parental hut, if someone wounds himself badly with his ax or if he falls or stumbles and hurts himself seriously, it means that some person in his vicinity is going to die. The persons who have hurt themselves are not to blame, nor are those children who have run away. Their kēspix prompts them, and they can do nothing about it. The parents of a small child will not explain this to him if he has run away; instead they await with terror the death that has been thus announced." Nelly gave me this explanation when I told her that one day, late in the afternoon, the small daughter of Maŝemikens had run away with some other girls (p. 788). She pointed out to me that the wife of Thomas died that very night.

[183] BD:274 gives hustf as a bad omen for the hunt, "a supposed evil influence arising from unclean and unwashed persons after sexual uncleanness eating animals, as guanaco or otter caught by dogs which caused them (the dogs) to cease to be successful in further hunting" /cited in English/. I did not come across this view; it does not agree with many ideas that have been definitely proved.

382 Young Darwin (f):II, 327 reports: "When York Minster was brought back to his own county the natives told him that he should pluck out the few short hairs on his face. They also threatened a young missionary who had been left among them for a time that they would strip him naked and pluck out the hairs on his face and body, although he was by no means very hirsute." Hyades (q):255 refers to this and asserts: "The Fuegians throw into the fire /1311/ hairs that have been plucked out or that have fallen out. They certainly do not destroy them as a hygienic precaution" /translated from French/. Actually, everyone is [184] anxiously concerned about destroying every hair by fire with his own hands. Like the Selk'nam (Vol. I, 712), the Yamana do this purposely for fear a yēkamuł might pick up a single hair and, by means of it, more easily cause a person some harm. Anyone who is certain that he has nothing to fear does not resist having a sample of his hair cut off; I succeeded in doing this.